views; hence they are chagrined, and they say in substance: "Behold, these who have been in the truth only a short while are made our equals, and that is not fair." They are not satisfied to see that God has brought all into an equal condition and has given all such a like part in the vindication of his name. By their murmuring and complaints they show that they are outside of the sanctuary of Jehovah and are not taught by him, and they wail and gnash their teeth against those who humbly and joyfully go forward with the service work.—Luke 13:27, 28.

[14] Furthermore they say: 'We "have borne the burden of the day, and the scorching heat" (*R.V.*), and now we are put in the same class with the ordinary ones.' They resent their treatment and attempt to justify themselves. They do not stand by their agreement to do service in the vineyard for a penny a day, but they set a price on their own labor according to their own ideas. 'They measure themselves with themselves, and compare themselves among themselves,' and in this they are not wise according to the rule of divine wisdom. (2 Cor. 10:12) Like the Pharisees, they esteem themselves and those in their class highly, and for this reason attempt to justify themselves, and thus they make themselves abominable in the sight of Jehovah.—Luke 16:15.

[15] The steward, when paying the wages, takes note of the complaints, and he answers "one", which shows that not all of the first workers complained, but only some of them: "But he answered one of them, and said, Friend [My man, *Moffatt*], I do thee no wrong: didst not thou agree with me for a penny?" (Matt. 20:13) The Greek word here used for "friend" is *hetairos* and has not the thought of love, but means "fellow companion" or "mate"; hence the text rendered above "My man" is the correct rendering. The steward tells the complainers that he is doing them no wrong and that there is no occasion or excuse for their complaints. The householder had not broken his side of the agreement, but was paying exactly what he promised to pay. The meaning of the penny, being the privilege and honor of sharing the new name and confessing this name before men, is enjoyed by all alike. Mordecai and Esther had confessed to being Hebrews or Judeans, that is, those who praise Jehovah; and likewise those who are now rightfully bearing Jehovah's name confess to being Judeans. The magnifying and vindicating of Jehovah's name is the primary thing to be done by those who are called to share in the kingdom work. The Lord's agreement did not promise to especially recognize any individuals and honor them above that which is bestowed upon his servant as a whole. When all are at unity in Christ there is no individual distinguished and honored above the other members.

[16] The steward called the attention of the complainer to the fact that he, being of the first to enter the vineyard, had agreed to accept the penny as his wage. This suggests that the "new name" as a wage had actually been given the servant class in 1919, even though this fact was not made known to the remnant until twelve years later. Such is in keeping with the Lord's way of dealing with his people, to use them and then to disclose to them the meaning of the use to which they have been put. The question is propounded to the complainers: "Didst not thou agree with me for a penny?" And this question could be truly answered only with "Yes". If the laborers entered the vineyard with honest hearts devoted to Jehovah they could not with a clear conscience ask more than the agreement price. Mark that it is some of the class that entered the service "in the morning" that are the ones that delighted to sing in bygone days the song "Oh to be nothing, nothing"; and now they are getting that put up to them, and they find that they are nothing more than that, the commonest ones amongst them. They have earned nothing for the Lord, and surely they should be entitled to nothing more than any other member of his laboring force. The purpose and honest hope of the laborers who entered the vineyard service was to receive Jehovah's approval as 'workers that need not be ashamed', and that is exactly what the new name means to those who are now joyfully engaged in the kingdom service. In the older days brethren held positions of favor and honor, such as to be speakers or the "office" of elders or other office amongst God's people. They were not given such positions that they might enjoy greater honor amongst men, but that the church might be brought to maturity or unity in Christ. (Eph. 4:11-14) If anyone is privileged to serve and help to bring the church to that position, then he should humbly rejoice and count himself as having been greatly paid by having such opportunities.

[17] According to the words of the text, it would appear that the complainers hesitated to accept the wage when offered to them, or were inclined to lay it down and turn away from it. The steward, addressing the complaining one, said: "Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee." (*R.V.*) The steward tells the murmurer that he will receive a penny and nothing more. Nor would Jehovah withhold from such the opportunity of taking up the new name and using it properly. All should be subject one to another, and all humble before Jehovah; as it is written: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6.

[18] The proper thing for all to do, both the first and the last hired, should be to humble yourselves under the mighty hand of God and do it gladly. Let all to whom it is given take up the new name and be faithful in the use thereof. The steward said: "Go thy